

garlands: your aids are void of harm,
 your aids are
 true aids,

- x. 16. TJsHAS, bear (elsewhere) the ill-
 omened dream¹
 for T&ITA and DwiTA,² who oat and do (in
 dreams)
 that (which is eaten and done amiss
 when awake)
 and who obtain that (inauspicious)
 portion; your
 aids are void of harm, your aids are true
 aids.

17. ³ As (in the sacrifice) we put severally
 together
 the proper parts and the hoofs, and as we
 discharge
 a debt, so we transfer all the ill-omened
 dream that
 rests on APTYA ;⁴. your aids are void of
 harm, your
 aids are true aids.

18. May we be to-day victorious,
 and obtain
 (happiness); may we be free from evil;
 USHAS, may
 that ill dream depart of which we were
 afraid; your
 aids are void of harm, your aids are true
 aids.
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¹ *i.e.* let the eating of honey, etc>, perceived in a dream, produce happiness as in a waking state.

² Here Sayana has only the proper interpretation.]Por Dwita
 cf. Sat. Brahmana, i. 2. 3. 1.

³ Sayana's explanation is, "as in the sacrifice they place together the *kald*, sc. the heart, etc., as fit to be cut to pieces, and the *sapha*, sc. the hoof, bones, etc., as unfit." He also proposes another explanation, in -which the *halo*, is the *sa-pha* or "hoof." But the words *sapha* and *kald*

occur together in the
Taitt. Sanhita, vi. 1. 10, where the
process of buying the *Soma*
is described; and Sayana there takes
sapha, as the eighth part of
a cow, and *kola* as a very small portion.

⁴ Or we may take it, " we transfer all
the ill-omened dream
to .A'ptya."